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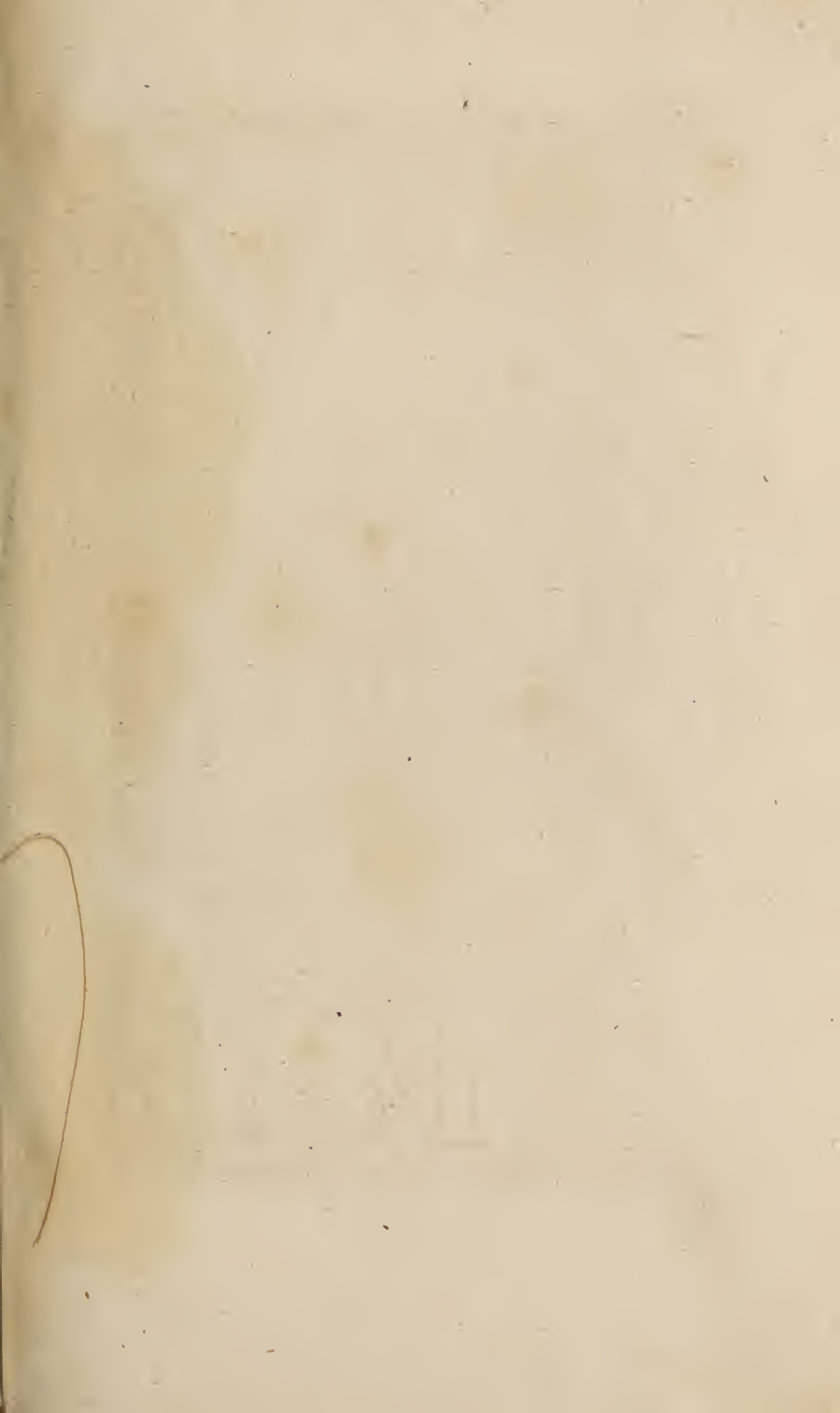
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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

FEBRUARY, 1816,

We have received the following article from a learned correspondent, and we insert it with pleasure, and recommend to the particular attention of our readers, as it treats of a subject, which we earnestly desire to see thoroughly investigated.

Remarks on Rom. xi. 25. and Luke xxi. 24.

IN considering the question of the Conversion of the Jews, the attention of Christians has naturally been drawn to what St. Paul says on the subject, in the eleventh chapter of his Epistle to the Romans; and the twenty-fifth verse of that chapter, in particular, has been thought to convey obvious intimations of the divine purposes in relation to that important point: "For I would not, brethren, that ye should be ignorant of the mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is well known, however, that different interpretations have been adopted of the

latter clause of this verse; and that a corresponding difference of sentiment has prevailed with regard to its precise bearing upon the great question to which it undoubtedly has an immediate reference. I apprehend the generality of English readers, taking our translation in its most obvious and literal sense, (and in that sense, very possibly, in which our translators themselves meant it to be taken) understand the apostle as affirming that, when the Gentile world shall have been universally converted, then, and not before, the Israelitish nation shall be converted likewise. The expression, "till the fulness of the Gentiles be come in," so naturally suggests the notion of an entire body of converts having entered into the church of Christ, that we cannot wonder the passage should be commonly understood in the manner just mentioned: nor is it less natural to infer from it, thus understood, as, if I mistake not, ordinary readers do infer, that the

conversion of the Jews to Christianity cannot be expected to take place, so long as at least any *considerable* portion of the Heathen world shall be unreclaimed from the powers of darkness. Of course, those who take this view of the subject, cannot be very sanguine as to the success of the operations of the London Society; and they may very probably be apt to consider its attempts as premature, and as chargeable with a deviation from the order marked out by God in his sacred word.

The clause however, in question, is very differently interpreted by another class of expositors. The greatest number, I believe, of commentators on St. Paul's writings, as well as of writers on prophecy, have considered the words, "until the fulness of the Gentiles be come in," as strictly parallel with those of our Saviour, (Luke xxi. 24.) "until the times of the Gentiles be fulfilled;" and conceiving the latter passage to denote the expiration of the times of the four great kingdoms of the Gentiles spoken of by Daniel, (chap. vii.) they have understood the apostle likewise to assert, that the time appointed in the divine counsels, for removing spiritual blindness from Israel, is that in which the period assigned for the duration of the last of those kingdoms shall have attained its completion. 'The times of the Gentiles will be fulfilled, when the times of the four great kingdoms of the Gentiles, according to Daniel's

prophecies, shall be expired. Jerusalem, as it hath hitherto remained, so probably will remain in subjection to the Gentiles, until these times of the Gentiles be fulfilled; or, as St. Paul expresseth it, (Rom. xi. 25, 26.) until the fulness of the Gentiles be come in; and so all Israel shall be saved, and become again the people of God.' (Bp. Newton, Dissert. on the Propb. vol. ii. pp. 69, 70.) The author of the 'Remarks upon David Levi's Dissertation on the Prophecies relative to the Messiah,' so well known to the Christian world by the name of 'Talib,' concurs with the learned Bishop in the comparative view of the passage under consideration. 'By the times of the Gentiles we are certainly, to understand the period allotted for the duration of the four Gentile monarchies.' p. 161. 'The language of St. Paul exactly corresponds with that of Jesus upon this point: he informs us that "blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." By the fulness of the Gentiles, I think we are to understand precisely what Jesus intended when he used the expression, "until the times of the Gentiles be fulfilled;" i. e. the filling up of the appointed time for the duration of the four Gentile monarchies.' p. 163. Now, though this mode of considering the apostle's words certainly affords no room for the conclusion so obviously deduced from the interpretation of them first mentioned, viz.

that the conversion of the Gentile world at large is destined to *precede* that of the Jews, yet they are equally unproductive of *all* information relative to that momentous event, and in particular, they give no encouragement to the opinion entertained by many Christians, that the conversion of the Jews will be one grand instrument of effecting it. Not that this opinion would want abundant support from other parts of scripture, and particularly of this same chapter to the Romans; nor that, if this were the case, any objection could *hence* arise against the latter of the two interpretations which have been noticed. It is, however, I think, open to *other* objections which apply equally to the one first mentioned; and I beg leave to offer a few remarks in support of another interpretation of this passage and of Luke xxi. 24, tending to shew that, conformably to the opinion above alluded to, the conversion of the Jews will be subservient and instrumental to that of the Gentiles.

In endeavouring to ascertain the true meaning of Rom. xi. 25, the principal object of inquiry is, what are we to understand by the expression, τὸ πλήρωμα τῶν ἐθνῶν, rendered, in our translation, “the fulness of the Gentiles?” We have already seen how it is understood by the two different classes of expositors already noticed; but, not to mention that by the latter of them it is regarded as equivalent to τὸ πλήρωμα τῶν καὶ αἰσῶν τῶν ἐθνῶν, the fulness of the

times of the Gentiles, which cannot, I think, be admitted without having recourse to a very harsh ellipsis, the established rules of interpretation surely require that we should, as far as possible, make St. Paul his own expositor, attaching the same sense to the terms he employs in the latter part of the chapter, as the same terms bear in the former part of it. It will readily be admitted that τὸ πλήρωμα, when applied to the Gentiles, (ver. 25.) has the same meaning as when applied to the Jews: (ver. 12.) and that it there means, not the entire body of Jewish converts, as opposed to a part of the nation, nor the completion of a determined period of time, but *the admission of the entire body of the Jews into the church of Christ*, appears, I think, clearly, from its being opposed to τὸ παράπλωμα and τὸ ἥϊτημα in the same verse. By these two last phrases, the apostle obviously intends the degradation of his countrymen, considered as a nation, from the rank they had hitherto occupied as God’s peculiar people and church. As a body they had been deprived of their distinguishing privileges, though there was still “a remnant according to the election of grace,” which participated the spiritual blessings of the Messiah’s kingdom. Their national depression, the apostle argues, had been made the mediate and instrumental cause of salvation to the Gentiles—still more would their future elevation tend to the same glorious issue. “If the

fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their *filling up*," or, their being put into complete possession of the spiritual privileges which they had forfeited. Πλήρωμα here, as opposed to παρὰπτωμα, and ἡττημα manifestly signifies the same with πρόσληψις (ver. 15.) as opposed to ἀποβολή; the same also as is illustrated (ver. 16—24,) by the expressive similitude of the re-uniting olive branches to the parent stock from which they had been separated. The analogy of interpretation, therefore, leads us to understand by τὸ πληρωμα τῶν ἐθνῶν, (ver. 25.) the *filling up* of the Gentiles, or the supplying whatever is wanting to form them into a complete and entire church, 'ecclesia integra atque omnibus numeris absoluta.' This completing of the great work of Gentile conversion, is represented as a grand transaction taking place upon the theatre of the world; when it begins to take place, it comes, as it were, upon the scene, and it is the *commencement* of this transaction, not its *accomplishment*, which seems to be denoted by the words ἄρχησις ~ τὸ πληρωμα τῶν ἐθνῶν εἰσέλθῃ, which should rather be rendered 'until the filling up of the Gentiles shall have entered,' *i. e.* come upon the stage, or begun to take place. When this period of the *inceptive* accomplishment (if I may use the expression) of the conversion of the Gentile world shall arrive; then blindness will be

removed from Israel. "Blindness in part has happened to Israel, *until* the fulness," &c. *i. e.* until the complete conversion of the Gentiles shall begin to take place, and then, as the grand instrument of its accomplishment, the Jews will emerge from the spiritual darkness in which they have for so many ages been involved. Thus it will appear that God's future dealings with the Jewish race will entirely harmonize with his former dispensation toward them. As they were originally set apart from the rest of mankind, and preserved as a distinct people, that they might be a depository of the blessings kept in store for the Gentiles; and as their subsequent rejection was made the occasion and means of a *partial* communication of these blessings to the Gentiles; so their readmission into the church will be the instrumental cause of the *universal* diffusion of them throughout the world. As they became *enemies* (ver. 28.) for the sake of the Gentiles, so will they become *friends* for their sakes, *i. e.* for their sakes *proximately* and *mediately*—though, no doubt, the display of the divine faithfulness in the fulfilment of the promises made to the patriarchs; of the divine wisdom in conducting such apparently complicated arrangements to so simple an issue; and above all, of the divine mercy thus richly poured forth both on Jews and Gentiles; is to be regarded as the *final* cause of these mysterious dispensations. ver. 28. 32, 33.

The view which has here been taken of the apostle's meaning in the 25th verse of this chapter, is, in my mind, greatly strengthened by our Saviour's assertion, (Luke xxi. 24.) which I concur with the generality of expositors in considering as parallel with the former passage, though I would put a different sense upon it from that which it is commonly thought to bear. Instead of understanding the clause, "until the times of the Gentiles be fulfilled," to refer to the termination of the period of Daniel's monarchies, I consider it as denoting *the arrival of the period appointed for the general conversion of the Gentiles*; and should propose to render it "until the times of the Gentiles (*i. e.* times of their conversion) be *fully come*." That I am warranted in assigning this meaning to πληρωθῶσι will be readily conceded by every one who has observed how the verb πληρόω, when connected with nouns of time, is used by the writers of the New Testament. Thus, (John vii. 8.) ὁ καιρὸς ὁ ἐμὸς ἔτι οὐκ ἐπλήρωται, properly rendered, in our translation, "my time is not yet full come;" the same thing being evidently meant, as is expressed (ver. 6.) by Ὁ καιρὸς ὁ ἐμὸς ἔτι οὐκ ἰσχύει, "My time is not yet come." So Luke ix. 51. ἐν τῷ συμπληρῆσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ "When the time was come that he should be received up." Acts ii. 1. ἐν τῷ συμπληρῆσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, "When the day of Pentecost was fully

come." In these instances, which are a few out of many that might be adduced, the verb πληρόω is manifestly used to denote, not *the completion of a period during which any transaction or event, or series of events, has been taking place, and at the termination of which it will be fully accomplished*, but *the arrival of a period, during which such transactions or events will take place, and from the commencement of which their carrying on is to be dated*. And in like manner, in the particular case under consideration, the time denoted by the words, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, is not that of the fulfilment of the period during which the καιροὶ ἐθνῶν have been going on, and at the close of which they will be at an end, but that of the commencement of the period with which they will begin and be commensurate. The only question therefore remaining is, whether by "the times of the Gentiles" we may properly understand the time of their general conversion? The phrase is clearly elliptical—it is, in fact, considered as such when it is explained to mean the times of the Gentile monarchies; and it will not, I think, be denied, that the ellipsis may as properly be supplied in the manner now proposed, as in the commonly-received interpretation of it. Indeed the use of καιρὸς, with a genitive in similar phrases, appears to me to give a preference to the mode of interpretation now contended for, (Mat. xxi. 34.)

“Ὅτε δὲ ἡγήσεν ὁ καιρὸς τῶν καρπῶν,
 “when the time of the fruit
 drew near.” Mark xi. 13. ἡ
 γὰρ ἦν καιρὸς σύκων, “the time of
 figs was not yet.” In both
 these passages the time denoted
 is that in which the fruit would
 be ripe, or, to be gathered; a
 time *subsequent*, if I may so
 speak, to the date of the verbs
 with which καιρὸς is connected,
 not *antecedent* to it; and the
 terms καιρὸς καρπῶν, καιρὸς σύκων,
 the *season of fruits*, the *season*
of figs, are, I think, strictly
 parallel with καιροὶ ἐθνῶν, the
times or seasons of the Gentiles,
i. e. those in which they are to
 be converted. The Old Tes-
 tament furnishes several in-
 stances of the same mode of
 expression. I shall mention only
 one, as bearing a peculiar resem-
 blance to that we are now con-
 sidering. It occurs Jer. xxvii. 7.
 “All nations shall serve him,
 and his son, and his son’s son,
 until *the very time of his land*
come; and then many nations
 and great kings shall serve
 themselves of him.” The pro-
 phet is speaking of Nebu-
 chadnezzar; and there can, I
 should think, be no doubt that
 “by the time of his land” is
 meant the time appointed for
 the subjugation of his land by
 the Medo-Persians; when that
 time should come, then the
 events mentioned in the first
 clause of the verse should cease,
 and those mentioned in the last
 clause of it commence. It so
 happens that the Septuagint
 version (at least the edition
 published at Oxford, 1805,)
 does not contain this verse;

but if we may judge from the
 way in which it renders similar
 phrases of the Hebrew in other
 places, it is more than prob-
 able it would have rendered
 the clause “until the time of
 his land,” &c. by ἄχρι πληρωθῇ
 ὁ καιρὸς τῆς γῆς αὐτοῦ.

It is not necessary that I
 should add any thing to shew
 that the declaration made by
 our Saviour (Luke xxi. 24.)
 thus explained, fully harmo-
 nizes with that of the apostle,
 (Rom. xi. 25.) as above inter-
 preted. And if the remarks
 which have been offered are
 well founded, the two passages
 considered together, and in-
 deed each of them separately,
 tend greatly to confirm the
 opinion, so interesting to us
 Gentiles, and encouraged by
 so many prophetic intimations
 in the Old Testament,
 that God will employ his an-
 cient people, when brought to
 the knowledge of the true Mes-
 siah, as his instruments in bring-
 ing about the general conver-
 sion of the Gentile world. It
 is true, our Saviour speaks, not
 of *the conversion* of the Jews,
 but of the deliverance of Jeru-
 salem from Gentile thralldom,
 which implies their restoration
 to their own land; but if, as
 is generally supposed, their
 national conversion and na-
 tional restoration are closely
 connected together, the asser-
 tion of our Lord, and that of
 his apostle, may certainly be
 regarded as tending to establish
 the same conclusion.

OMICRON.

The following treatise, translated by the Rev. Mr. Ramftler, was originally drawn up by the Rev. Mr. Burgmann, and is inserted in the valuable periodical publication of Privy Counsellor Hilmer.

On the Conversion of Israel.

My heart's desire and prayer to God for Israel is, that they might be saved.—*Rom. x. 1.*

THE JEWS, still a contemptible and despised people in Christendom. The Jews, a highly esteemed people to genuine Christians. Highly esteemed; for Jesus Christ was a Jew, "made under the law." Highly esteemed; for they *were* what they are not now.* Highly esteemed; for they *will* be again, what they are not now, yea, more than ever they were. Even if the restoration of the rejected first-born were not predicted, each faithful Christian would not only earnestly desire it, but confidently expect it from him, whose gifts and calling are without repentance. But it is promised, promised with an oath of him whose word cannot be broken. An acceptable year of the Lord, a joyful day of salvation is promised to the house of Israel. It is not fit for us to know the date of the year, or the day. To *desire* to know it, is unbecoming for us. We only know, that each year, each day, brings us nearer to that great day, and that we who now live, and our children, are particularly en-

titled to regard it as near at hand. But by *whom* will Israel be converted? By kings and governors? By preachers and missionaries? To convert hearts, does not belong to the functions of governors; their province is not to obstruct and not to promote obstructions. Former oppressions and unparalleled persecutions of Christian monarchs have not converted the Jews; nor have modern endeavours to grant civil immunities to them, effected it. If these endeavours *did* effect what they are designed, but never *able* to effect, (for the scriptures cannot be broken) still Judaism would not be brought one step nearer to Christianity. The combination of the two, so much desired and aimed at by many, can only take place between Jews, who reject their Moses, and Christians, who reject their Christ. By missions and missionaries much good has been done hitherto to individuals, but nothing extensive; for this reason, because the Lord said, "My time is not yet come." Has the Lord, perhaps, reserved that great work to himself alone? We might infer this, not indeed with certainty, but with probability, from *Rom. xi. 26.* and other passages of scripture. This, however, neither diminishes the value, nor depreciates the sacred source of that zeal, which in our day has been excited, particularly in the hearts of British Christians. We would rather consider their great and blessed institutions, and even

* As touching the election, they are beloved for the fathers' sakes, *Rom. xi. 28.*

the external amelioration of the state of the Jews, which has been attempted by sovereigns, as introductory to the day of glory, and the times in which we live, as the day of preparation for the sabbath—and that sabbath will be great!

Works done in the Lord can never operate in opposition to their purpose. What governors do from political motives, God does from divine motives, for divine purposes. These purposes terminate in one: the salvation of mankind. As preparation for the great day which we expect, we may also regard what for some time, though less known, has taken place within the house of Israel itself. We cannot mention every thing; some little may suffice.

The well-known late Mr. Burgmann carried on an extensive correspondence with pious and intelligent Israelites. The letters which he received from them, generally began with these words: "Jesus of Nazareth is the Messiah, the Son of God, whereof we are witnesses! we are witnesses!" He testified repeatedly with sacred joy and firm assurance, there are great and blessed movements among the Jews; there are among them considerable numbers of true Christians, who lament with us the corruption of nominal Christians. As yet it is not time to speak of it in public; but the time is not far distant, when multitudes of Israelites will publicly avow themselves to be Christians in

spirit and in truth. All Europe will be astonished. Then those of our contemporaries, who are enslaved in the lusts and works of unbelief, will open their eyes and ears; the light of grace will shine with celestial brightness, they will perceive the deceitfulness of sin, and many will be converted to the Lord. And thus salvation is again of the Jews; "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. ii. 3. It is a fact that in Palestine, Syria, and Turkey, and in several districts of Poland and Russia, also in Africa, there are considerable associations of Jewish confessors and worshippers of Christ. Well-attested accounts of several Jews converted to Christ, confirm the great movements in the interior of the house of Israel. The following report of a Christian from the seed of Abraham, according to the flesh, will appear deserving of attention.

Having been carefully instructed from a child by his father, an opulent and learned Rabbi, in Hungary, and being destined to become a Rabbi, he relished the study of his Hebrew Bible so much, that he devoted to it some hours every day, and frequently a part of the night. Isaiah became his favourite; his mind was deeply impressed with the descriptions which the prophet gives of the Messiah exalted above all and humbled below all. He heard, by occasional conversation, of the Messiah

of the Christians, was pleased with what he heard, and reflected; the more he heard, the more clearly did he discern the resemblance between his prophetic picture of the Messiah and the Messiah of the Christians. Being, according to Jewish custom, publicly presented in the synagogue, he was permitted to ask three questions of the officiating Rabbi. He asked, Was not the son of Mary, after all, the predicted Messiah of the prophets? The principal Rabbi, a venerable man of almost ninety years of age, put his finger to his mouth, to signify that this was not the time for answering this question. After the assembly had broken up, he sent for the newly consecrated Rabbi to his house. He received him with priestly solemnity and fatherly affection, and conducted him to a remote study. The youth was amazed, when the Rabbi kneeled down at a table, on which an Old and a New Testament lay open. Being requested by the Rabbi, he kneeled down at his side. The Rabbi now offered a prayer to the father of our Lord Jesus Christ, interrupted by copious tears. At the conclusion of the prayer, he commended the youth to the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost. The youth was so overwhelmed with indescribable feelings, that he was almost beside himself. His venerable teacher kissed him, blessed him with imposition of hands, and

consecrated him as a member of the Israel of God in truth. Then he conversed with him at large on the truth of the New Testament, deriving conclusive proofs from the books of Moses, the Psalms, and the prophets. "My son," said he, among the rest, "he is come, the Lord for whom we waited, the messenger of the covenant whom we desired. He has fulfilled what was promised concerning him; the prophecies have been accomplished in his person. Wonder not at my words. Know that not an inconsiderable number of my colleagues will tell you what I do; will testify what I testify; he is come, the Messiah of God. It is he, the son of Miriam, whom our fathers have crucified. The hour is not yet come, when all of us, who have found the Messiah, can join the Christian church outwardly. The Messiah will return; then there will be one fold and one Shepherd. Now go forth, my son, out of your native country; the angel of the Lord will conduct you to the place to which you are called, to confess Christ among Christians, by holy baptism and by a holy life."

We close this subject, by mentioning a memorable conversation between a pious Christian divine, and a Jewish teacher in their synagogue; together with the affecting confession of two Rabbis, powerfully impressed with the truth.

The learned and worthy superintendent Kern, in Hilburgshausen, who was acquainted

with several Jewish Rabbis, was invited to a public disputation in the synagogue. After having overcome his hesitation, he at length accepted of the invitation. We will quote his own words.

“The offer,” he writes, “occasioned me both anxiety and joy. Providence suits himself to our circumstances, that we may be misled neither by the satisfaction nor by the anxiety of our minds, and may not undertake any thing in reliance on our own strength, but give ourselves up to the direction of him, who does all things well. The offer occasioned me anxiety. I was to dispute before all Jews, and in their own synagogue! How easily may the crafty Rabbis propose absurd and sophistical questions from their writings, which I have never regarded, and if I cannot immediately answer them to their satisfaction, the Jews will be confirmed in the errors of their teachers; or at least, the time, which might be more usefully employed, is mispent. The offer occasioned me also joy, because I hoped to glorify my precious Redeemer, Jesus Christ, before the eyes and ears of his enemies. Meanwhile the Jews, according to the hidden counsel of God, who designed to have many witnesses at the confession of his holy child Jesus in the assembly of his enemies, spread the account, that I was to visit their synagogue; and the Rabbi of Oettingen boasted that he would soon puzzle me.

This report increased my timidity. At eight o'clock in the morning of the Jewish sabbath, Feb. 25, when all Jews were already assembled, I entered the synagogue, after fervent prayer to God, that he would anoint me with his holy Spirit, and this day would glorify the name of Jesus his only begotten Son. I took my place next to the leader of the singing, who was reading in the תּוֹרָה; at the side of the אֶל-מֵאמֶר (*teacher's chair*). After my entrance, which was immediately published in the streets of the city, a multitude of Christians rushed into the synagogue. That I might not interrupt the Rabbi in reading the sabbatical lesson, I entered into conversation with an aged Jew, H—, close to whom stood Rabbi Selig, on the gebinnom, their purgatory. The grey-headed Jew, who uttered absurd sentiments on repentance and conversion, and to whom I described his lamentable ignorance of the first elements of the truth, together with my compassion for him, as, according to his notion, he must now soon be exposed to the torture of purgatory, called Rabbi Selig to his assistance, with the greatest anxiety of mind. The latter replied, that he would readily answer, if I entered into a disputation with him. The aged Jew then directed me to the principal Rabbi of W—, who also happened to be present; but he went home in an uneasy state of mind, and, as I have been credibly informed, could not

sleep the whole night, through fear and anxiety.

The Scribe of W——, an old serious man, disputed with me on the prayer of the Jews, which the leader of the worship offered aloud, but the rest privately in their seats. With a view to encounter Rabbi Selig, I entered again the **אֶל-מֵאֲמָד**, (*teacher's seat*) attended carefully to the reading of the new reader, praised it as it deserved, and endeavoured to enter into a proper conversation. After some time, I proposed the question, what **אֵל** signified? and what **אֵל נְבוֹר** meant? The Jew perceived my design, and said, that he could not dispute with me unless I would admit the explanations of the Talmud. He then quoted the words from Ps. viii. 5, 'What is man? and the son of man?' "Why," said he, "is, in this passage, first the word used for man, and then **בֶּן-אָנוּשׁ** **אֵל** for son of man? Why does not the holy David use the same word twice?" I replied, that this question amounted to no more than this: "Why do we call the Jews sometimes children of Jacob, and again children of Israel?" Ps. cxlvii. 19. I advised him to reflect of whom the holy David treated in these words, "Who is the **אָנוּשׁ**, the man full of grief and sorrow, the son of man walking in a human body upon earth, like children of men? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to

have dominion over the works of thy hands; thou hast put all things under his feet." We treated for some time of the prophecies of Moses and the prophets, concerning the Messiah generally, until we came to Gen. xlix. 10. "Shiloh," I said, "you acknowledge to be the Messiah, the desire of all nations. According to this prediction, the sceptre, the power to legislate, shall not depart from Judah, until the Messiah comes. Now the Jews have had no **שֹׁבֵט** or **מֶחֱקֶק** for a long time, consequently Messiah must have come long ago. And whom else can you consider as a branch of the house of Judah and of David, but my Saviour and your King?"

The words (Isa. ix. 6.) "Unto us a child is born," &c. I was obliged to defend against an objection of the Rabbis; for they said, that the prophet, in this passage, spoke of a son of a king of Judah, who would wonderfully conquer the enemies of the holy people. During the reign of king Hezekiah, the son of Ahaz, the Lord had glorified himself among his people, and his angel had slain 185,000 men in the Assyrian camps in one night. They put the question, how he could be called **אֵל נְבוֹר**, (*El Gibbor*) who had been crucified in the greatest weakness and ignominy? How he could be an everlasting father, who in the prime of life had been hanged on a tree and killed? I admonished the Jews to reflect, whether the prophet by inspira-

tion could ascribe the names, Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, to an earthly king? Why had not Moses, Joshua, and other saviours and heroes, by whom God had rescued the children of Israel from the hand of their enemies, been styled Everlasting Father, Mighty God. Here the whole Jewish assembly attended and was silent. When they did not venture to name any other prince on earth, to whom this great prophecy applied, Rabbi Selig said, "Is it to be supposed then, that the Jews, the holy people, to whom King Messiah has been promised, should not know the **אל נבר**, and that contrary to their opinion, this passage treats not of king Ahaz, nor of the sons of the prophets, but of the Messiah himself? Should the Jews, who in Deut. iv. 6. are called the wise and understanding people, be no more the wise, who, according to Dan. xii. 10. know the time of the Messiah? Should *we* be the unbelieving and the wicked who understand it not?" "Yes," said I, "you are those whom holy men of God often describe as the unbelieving, you and all those who do not receive the glad tidings of the Lord Christ. You are those, that are offended with him, who was wounded for your and my transgressions." "The prophet," replied R. Selig, "speaks in this chapter (Isa. liii.) of Israel, God's servant, of Jacob, whom he has chosen, and thereby signifies

the Jewish nation. The Jews are now the most despised and rejected of men, men of sorrows and acquainted with grief; they bear patiently the sorrows which nations inflict upon them, for the sake of the only and Almighty Jehovah; but their enemies will once, when the period of their misery is terminated, exclaim, 'All we like sheep have gone astray!' and our wounds and bruises will prove a great benefit to them." Having heard this new interpretation of the fifty-third chapter of Isaiah, I opened the Hebrew Bible, read the text aloud, (while the Rabbis and the whole assembly listened with devout silence) explained briefly one verse of the chapter after another, and asked, "Should the *Goiim* (Gentiles) really be reconciled to God by your wounds and bruises? and should the chastisement of *others* be laid on the Jews? Is not your love limited to your nation, do not you even, as it is reported, curse us in your synagogues; is it to be supposed then, that you will not only pray for other nations, whom you regard as unclean, but suffer their punishment, and be as patient as a lamb led to the slaughter, and as a sheep not opening her mouth before her shearers? And when you are cut off out of the land of the living, when you pour out your soul unto death, (**הערה למות נפשו**) what seed will you then have? and what spoil can you possess? Refute my interpretation, or acknow-

ledge that the veil of Moses, of which your sabbatical lesson (Exod. xxxiv. 33.) treated this day, still hangs upon your face, and prevents you from seeing, in this prophecy, the Lamb of God, your brother and King, your High-priest and Advocate before God, the Lord our Righteousness, Jesus Christ."

The Jews were quite perplexed with this loud and bold testimony of Jesus Christ, the glorified Saviour, in the synagogue, where at other times he was scorned. R. Selig looked at me from under his talles like a discomfited warrior, and at length said, "Well, then, I will lay aside the veil of Moses." Thus saying, he took the talles from his head and put it on the chair. "I am now convinced that the יהושע נצרי (Jesus of Nazareth) the מלך משיח, the Lamb of God, is my Redeemer!"—"Yes, Jesus Christ is God!" I exclaimed, overcome with awful rapture at this testimony of Jesus in a Jews' synagogue. The countenances of the Jews grew pale; tears flowed from the eyes of the Christians. R. Selig trembled like a feverish patient, took his hat off, smote on his breast, and cried out, "O Jesus Messiah, thou slaughtered Lamb! be merciful to me a sinner, and forgive me for having denied and blasphemed thee. Thou knowest me and my designs; no longer will I deny thee before men, lest thou shouldest deny me before thy heavenly Father." These words moved the whole assembly,

and pierced my heart like a sword.

Then he opened his under garment, to which the ציצת are fastened, and tore the latter with these words, "In token of my faith in Jesus Christ, and of my determination to-morrow to observe the sacred day on which he rose from the dead, I lay this day the ציצת aside!" Thus he tore it, and threw it on the floor. He then took hold of my hand, and said, "שרה משיח (disciple of the Messiah), I pray you as a shepherd of souls, take me under your protection and direct me to Christ."—Oh, how did my heart beat! I only answered, "הוי בר-צמא לבי, &c. Ho! all ye that thirst, come!" At last, when standing at the threshold of the synagogue, he wished, to the Jews, who stood silent with astonishment, with a loud voice, that God might enlighten all of them by the רוח הקדש (Holy Ghost), as he had enlightened him, to know the Messiah. Then he joined me and left the synagogue, (in which Jesus crucified had till then been named only with contempt), as a confessor still in his Jewish habit, following me to my house amidst a great concourse of people. An aged Jewess, who saluted us standing at her house-door, he accosted, "May God enlighten you also, my friend, that you may know Jesus the true Messiah, like me." She was amazed and expressed great sorrow, and many Jewesses are said to

have wept in their chambers on account of the solemn conversion of their Rabbi. The Jews in general could not conceal their pain on account of having witnessed such a confession of the name of Jesus in their own synagogue. Some poor Jews who were present in the synagogue, took the scattered pieces of the *ציצית* and carried them home as precious relics.

R. Selig was afterwards solemnly consecrated as a member of the Protestant Church.* The fire of the coals which was kindled at the heavenly altar, spread further. The Jews related every where this extraordinary event with indignation, and produced the fragments of the *ציצית*. They then offered the office of Rabbi, left vacant by the conversion of R. Selig, to Aaron Mendel, a learned Rabbi from Poland. He attempted in vain to recover his predecessor. After some time he also made the good confession of an enlightened worshipper of the King and Messiah Jesus. After a long conversation with superintendant Kern, he wrote to him in his Jewish-German dialect as follows :

"I now believe with much assurance, that the Messiah is come in the person of Jesus of Nazareth; to him I live and to him I hope to die. Why? I have searched and reflected. If you will, for the sake of that reward which Jesus has pro-

mised to all the righteous, introduce me to the enjoyment of the blessed privileges of Christians, I give myself up to your care, assistance, and further instruction, and will confess יהושע before all the world while I live."

The Rev. Mr. Kern thus continues his narrative :

May 8, when the Jews assembled on account of the new moon, and one of them covered his head to pray for his late mother, R. Aaron also took the talles, and asked the Jew, who was about to begin his prayer, whether he knew and understood what he prayed? After several questions and answers, R. Aaron continued: "It is written (Gen. xxvii. 26.), 'Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen.' But we cannot do the commandments of God; we sin every day: and when you have said, Amen, and are unable to keep the law, you are cursed. But how can one who is cursed stand in the presence of God? You are deceived by your Rabbis, and the Gemara is not true. Forgive me, oh ye Jews! and may God pardon my sin, in that I have instructed you in the lying Talmud. We have no more a government, therefore the appearing of Shiloh must be past. Jesus Christ is the true Messiah, the Son of God; (Prov. xxx. 4.) and though your Talmud condemns him who publicly abjures the Jewish faith, without any prospect of

* He had been baptized long before then in the Roman Catholic Church, but without either knowledge or conviction of the truth, and had soon after returned to Judaism.

pardon, I herewith declare publicly, that I am now determined to live and to die a Christian, and tear my talles and my ציצת before your eyes." During these and other words of the Rabbi, God the Lord kept the enemies of the cross of Christ in fear and perplexity, which made them speechless. But the new confessor of Jesus took the ציצת from his under garment, and tore the talles, which he had taken from his head, in two pieces. With this torn veil he then went through the midst of the Jews, and addressed them at parting: "Follow your Rabburis, and like him receive Jesus Christ, who has fulfilled the law, and has redeemed us; else you cannot come to God." Then he hastened to my house. As soon as he saw me, he threw the two pieces of the talles down, extended his hands, and said, "Now I have publicly received and confessed Jesus Christ, I pray you to receive me and to instruct me, that I may be saved by him." This was joyful news for me. We rejoiced together, and thanked the great Shepherd of the sheep for his love and faithfulness.

After some months, the Rabbi was, with great solemnity, received by holy baptism into the bosom of the Christian Church. Both Rabbis who were thus converted to Christ, became instrumental in converting a Jewess, Esther, who, after previous careful instruction, was likewise added by baptism to the Church of Christ.

If we have cause to rejoice at a single burning coal which we have seen kindled by the Holy One of Israel, with what exultation shall we rejoice, when the Lord will come down to kindle the promised great fire in Israel. Ardently do we wish that it were kindled already!

REVIEW.

THE REVELATION OF ST. JOHN THE DIVINE, elucidated from its Commencement, A. D. 96, to the Overthrow of the French Empire under Napoleon Bonaparte: with some Intimations concerning the Predictions about to be accomplished, and an Illustration of the New Jerusalem and certain Portions of Daniel and Ezekiel. By the Rev. James Ivory Holmes, A.M.

POSTSCRIPT TO THE ELUCIDATION OF THE REVELATION OF ST. JOHN; containing Remarks on Mr. Frere's System of the Apocalypse, &c. By the same Author.

WHILST the subject of prophecy recommends itself to the attention of judicious Christians at all times, it does so more especially in times that are eventful; and whilst it demands the notice of all who would become accurately acquainted with revealed religion, it claims still more the regard of those who enter into the philanthropic spirit of Missionary Societies, and most of all that of Christians anxious for the conversion of Israel; since the fulfilment of some of the brightest pages of prophecy respecting a future illustrious era in the Christian Church, is

intimately connected with the acknowledgment of Jesus, as both Lord and Messiah, on the part of that interesting but now degraded people.

In order to shew our author's system in the clearest light, we shall first consider the sealed book, containing the seals, the trumpets, and the vials. Mr. Holmes, like preceding interpreters, supposes the Revelation to contain the history of that part of the world comprehended within the ancient limits of the Roman empire.

With respect to rules of interpretation, the author remarks, "Every symbol must be explained, either from the interpretation afforded by prophecy, or from the primary and permanent features of that symbol." Unquestionably, every earthly object, or class of objects, has some prominent features distinguishing it from every other. If we deduce from these leading features, the meaning of the respective symbols, the explanation of the Apocalypse becomes scientific, and comparatively easy; whereas, if we take the signification from some accidental and secondary characteristic, a variety of meanings may be attributed to each symbol, opening the door to a variety of injudicious interpretations.

On the position that a symbol is to be interpreted according to its primary and permanent features, our author's system depends, and it has been his object strictly to adhere to this mode of explana-

tion. One important symbol (the figurative sea), explained by the above rule, must not be passed over in silence, since that symbol is the key of the elucidation. We wish the author's arguments to be well weighed, and shall therefore allow him to speak for himself. The passages are long, but they will serve as a specimen of the style, and preclude further extracts for that purpose.

"In the very loose and indefinite manner in which the symbolical sea has hitherto been explained, as signifying nations in a state of political agitation, it may easily be proved, that it cannot be distinguished from the received interpretation of the symbolical earth. It is, in fact, contained in it, and but a particular modification of it. But, since sea and earth entirely differ in their nature and features, they ought correctly to be two distinct symbols, having totally different interpretations from each other. The grand error has been in interpreting this symbol from an accidental, instead of a permanent feature. Calmness, gentle agitation, and tempestuousness, are but occasional characteristics of the sea: the permanent features distinguishing it from other waters, are the flux and reflux of its tides and its saltness. In both these features, it is a beautiful and correct image of a nation or empire in its religious character, as forming a sabbatical church: whether the church of Babylon, the church of the Lamb on earth, or of God in heaven, must be determined from the context. It is an emblem of a nation or empire in its religious character, because the *periodical returns* of the sabbath (when multitudes like the waves of the sea in number flow up to the house of God,) resemble the *periodical returns* of the tide. And also, because our Saviour says, that the church is the salt of the earth, *but if the salt have lost its savour, where-*

with shall it be salted? In the political world there is nothing periodical, nothing to which salt can be applied; to the church alone can this symbol be justly appropriated.

"This explanation of this symbol is entirely new. As it is the key-stone of the following system, and the cause of my differing from many learned and pious men in the interpretation of the prophecy, I shall adduce several instances from the book of Revelations, to shew that the sea cannot mean *nations in a state of political agitation*, but that it always bears the above sense.

"The agitation of the sea, the occasional feature that has given rise to the received interpretation, cannot apply to the sea of glass, like unto crystal in heaven, (Rev. iv. 6.) because those who will be redeemed, will not be in a state of political agitation there. But a sea of glass like unto crystal, as I interpret it, is a church solid and lucid as glass, and pure and brilliant as crystal: which will be exactly the state of the church in heaven." Vol. I. p. 28—30.

The author then proceeds to make a comparison between several passages interpreted according to the former signification, and the one introduced by himself. He considers symbolical language in the light of a foreign tongue, and by substituting the meaning of the symbols for the symbols themselves, makes the passage appear in a plain dress, and thus shews whether the adopted explanation of the symbol be correct or not. We wish the author had pursued this plan throughout, as there is none, perhaps, so likely to detect a false or erroneous interpretation of the symbols. We shall merely adduce the passages with the old and new explanation of

them, and leave them to the reader's decision.

(Rev. vii. 3.) "Hurt not the earth nor the sea till we have sealed," &c.

According to the formerly received meaning of earth and sea, this is—"Hurt not the Roman empire, nor the Roman empire in a state of political agitation." According to the new, "Hurt neither the Roman state nor church."

(Rev. x. 1, 2.) "And I saw another angel come down from heaven, and he set his right foot upon the sea, and his left upon the earth." According to the old interpretation, "He set his right foot upon the Roman empire in a state of political agitation, and his left upon the Roman empire." As rendered by Mr. H. it is, "He set his right foot upon the church, and his left upon the state," that is, he acquired both religious and political dominion at the time of his descent.

(Rev. xii. 12.) "Woe to the inhabitants of the earth and sea." For mer interpretation, "Woe to the inhabitants of the Roman empire, and the Roman empire in a state of political agitation." In our author it is, "Woe to the Roman state and church."

The author certainly appears, in this instance, to occupy very strong ground. He next attempts to obviate the objection, that there will be no sea in the new heaven and new earth, at the descent of the New Jerusalem, (Rev. xxi. 1.) by saying, that the sea simply, by itself, denotes a corrupted church, and that such will not exist in heaven, though a 'sea of glass like unto crystal' may; and further, that the weekly sabbaths will be there abolished, but that there will be, instead of a weekly, a perpetual sabbath.

A sea of glass, or a glassy sea, being more transparent than water, the author supposes to typify a purer church than that characterized by the sea alone. And a glassy sea, like unto crystal in heaven, to be the celestial church.

Mr. Frere having given a new interpretation to the sea, Mr. Holmes combats it in the following passage:—

Mr. Frere says, "*The sea, or the untillable and barren deep, signifies multitudes in a barren and unfruitful state towards God, which are subject also to be agitated by storms like the troubled deep, that cannot rest, but whose waters cast up mire and dirt.*" A sea of glass is a "*population in a tranquil state,*" and applied to spiritual things, "*it may be supposed to have a similar meaning.*" This explanation of the sea may be objected to altogether. The sea produces every thing which is *natural* to it, abundance of fish and vegetables, and cannot be accounted barren and unfruitful. But supposing barrenness to be the primary idea conveyed by the symbolical sea, then it is requisite that the sea, under every modification, should preserve this significant characteristic. Hence, a sea of glass, like unto crystal in heaven, ought, on this supposition, to be interpreted, *a multitude in heaven barren and unfruitful, towards God, in an extremely tranquil state.* But it cannot for an instant be imagined, that the heavenly multitude will be barren and unfruitful towards God."

Had Mr. H. substituted Mr. Frere's explanation of this symbol as he has done that of some authors preceding him, the same inconsistency would appear; Hurt not the Roman empire, and the Roman empire in a barren and unfruitful state, &c.

As Mr. H.'s explanation of the Apocalyptic sea is a distinguished feature in his work, we shall quote another passage which is intended to support the opinion, that by "the blood of a dead man," in the second vial, is to be understood, stagnation; a cessation of sabbath in the symbolical sea. Vol. II. p. 333, and 334.

"The prediction, that the periodical returns of the sabbath should cease in a considerable part of the papal empire, subsequent to the effusion of the first vial in 1789, has been, consequently, fulfilled. And no argument can militate against the accomplishment of this prophecy, unless it be urged, that the decadery days returned in regular periodical order, and might equally be represented by the tides of the ocean. But, although the Sundays and the decadery days returned periodically, it is only the former whose institution and periods have any affinity to the flux and reflux of the sea. The Sabbaths and the return of the tides, were equally appointed by God himself; the decades were merely of human institution. The Sabbaths and the tides are coeval with the creation; the decades only lasted for about ten years. The Sabbaths are universally observed by the figurative sea, or Christian church: the decades were only established in one kingdom, which had publicly renounced its religion. In addition to this, there is a greater resemblance between the periodical returns of the tides, and the Sabbaths, than between the former and the decadery festivals.—With a slight fractional deviation, there are *four* Sabbaths in a lunar month, *four* tides in the day, *four* periods of neap and spring tides in the lunation, and four quarters of the moon, by which those tides are regulated; but the decadery days only returned *thrice* in a month. Thus, neither the institution nor

periods of return of the decadery festivals can at all resemble the flux and reflux of the tide; the regular recurrence of them cannot consequently be considered as any argument against the fulfilment of the prophecy."

We now proceed to another part of the work. It appears reasonable to expect, that each seal, trumpet, and vial, shall commence after the commencement of the preceding in the regular order of time, and to consider the author, who preserves the regular order of time in the series of predictions, (*cæteris paribus*) more probably correct in his interpretation, than the one who does not. Mr. H. seems, in no instance, to violate the chronology. Each Septenary, in his 'elucidation,' commences likewise, when a new and important series of events arises. The first seal begins with the prophecy; the first trumpet, with the Gothic invasions; and the first vial, with the French revolution.

Again, it seems reasonable to admit, that the seals, trumpets, and vials, should embrace the entire, rather than a partial history of events under each respectively; for instance, if by the first trumpet be supposed the invasion of Alaric, or of Radagaisus, or of Attila solely, omitting the other two, it might be difficult to ascertain the commencement or conclusion of the several trumpets, since it would be hard to decide which of these invasions was the most destructive part of the hail-storm of that trum-

pet. On this point, many commentators are probably defective. By supposing the preceding seal, trumpet, or vial, to conclude on the commencement of the succeeding, they have omitted some of the most remarkable events which attended the Roman world. Mr. H. however, whilst he supports his chronology by the successive commencement of the seals, trumpets, and vials, supposes (and maintains his supposition from the Revelation itself,* and from the admission of Mr. Faber, who had imagined, that such might be the system of the Apocalypse,) that no one of the predictions necessarily concluded when the following began.—Thus he is enabled to arrange an entire history of the Gothic invasions under the first trumpet; a complete account of the Arian heresy during its establishment under the second; a full relation of the restoration of paganism under Julian in the third; and all the particulars attending the establishment of the ten nations in the western empire under the fourth. The same comprehensive history of every thing might be written on Mr. Holmes's plan, under the seals and vials.

The author's application of historic events, to the prophecies of the sealed book, is as follows;

The 1st Seal in our author's work predicts the triumphant and prosperous state of the Roman empire, from 96 to 251.

* script, 26—29.

2d Seal.—The religious wars between the Romans and Jews, during the reigns of Trajan and Adrian, between the years 116 and 137. In one of those wars Barchochabas, a false Messiah, put himself at the head of the Jews. This is bishop Newton's opinion also.

3d Seal.—The corruption of the prætorian guards and the army; the sale of the empire and offices of state by public auction; and the oppression of the people by the soldiers, from 186 to 313.

4th Seal.—The death-like state of the Roman empire, arising from foreign and domestic war, famine, pestilence, and wild beasts, between 193 and 323. Bishop Newton's opinion.

5th Seal.—The Diocletian persecution, with a retrospective view of the former persecutions of the church. Nearly the same as bishop Newton's opinion. The retrospective view the author supports from the symbols. According to his system, this seal allows an *entire* history of the sufferings of the primitive church to be detailed under it.

6th Seal.—The removal of paganism; the punishment of its advocates, and the establishment of Christianity, between 306 and 324. Bishop Newton's idea.

The author divides the 7th Rev. into two sections. The sealing of the twelve tribes of Israel points out, he thinks, that a discrimination was made between nominal Christians and

true Christians, who are the Israel of God, on the establishment of the Christian religion under Constantine: and the palm-bearing multitude exhibit the primitive Christians, who died during the reign of paganism, enjoying the fruits of their labours in heaven itself. This explanation obviates the objections of some modern authors to the general system of bishop Newton, to whom our author most nearly approximates.—These visions Mr. H. considers to form no part of the prophetic history of Rome; and apprehends, that they occupy the interval between the conclusion of the sixth seal, and the sounding of the first trumpet, viz. between 324 and 331.

1st Trumpet.—The desolating invasions of the northern tribes, commencing seven and a half years after the establishment of the church, that is, in 331, and ceasing about 476. Mr. H. comprehends all the invasions of the northern tribes under this trumpet, considering the calamities to be but one, and that the invasions were only successive parts of the same hail and fire storms. Other commentators had divided these invasions into three or four trumpets.

2d Trumpet.—The history of the establishment of the Arian heresy. It begins in 340, and ends in 600.

3d Trumpet.—The restoration of paganism under Julian. It sounds from 361 to 363. These two last appear to be new interpretations.

4th Trumpet.—The extinc-

tion of the western empire, and the final settlement of the northern nations in it, between 409 and 568: the calamity being of a different description from the desolating *invasions* of the first trumpet, required, Mr. H. thinks, a separate prediction.

5th Trumpet.—The religious and political conquests of the Arabian Mohammedans; the interpretation generally adopted. It sounds from 612 to 762.

6th Trumpet.—The conquests of the Turkish Mohammedans, from 1281 to 1672. The author virtually follows former interpreters.

Rev. xv. 2—4, prophetically instructs us, Mr. H. conceives, in the prosperous state and superior character of England, (the only protestant kingdom of the ancient Roman empire,) during the effusion of the vials, between 1793 and 1866.

1st Vial (poured out on 14th July, 1789,) the political revolution in France. It terminates in 1802.*

2d Vial.—Partial overthrow of the papal church and the Christian sabbaths, beginning 4th August, 1789, and ending about 1802. The interpretations of this and the preceding vial, are supported by Mr. Holmes's explanation of the symbolical earth and sea, and by the chronology. Some modern interpreters, who suppose the first vial to begin in August

1792, are, Mr. H. contends, wrong; because the first vial is the first blast of the seventh trumpet, which began to sound in 1789; and a new series of predictions ought to commence with the beginning of a new series of events, and not in the middle of them. Mr. Holmes likewise contends, in his postscript, page 29, that those writers actually make the third vial begin before the first; the revolutionary wars of that vial having commenced in April 1792, and the first vial, according to them, not being poured out until the August of that year.

3d Vial.—The wars of the French republic, from 20th April, 1792, to 1804.

4th Vial.—The military despotism and the conquests of *imperial* France, from 1804 to 1814.

5th Vial.—The rapid extinction of Bonaparte's empire.

The remaining vials, the author supposes to be future, the sixth, to describe the extinction of the Turkish empire; the seventh, the overthrow of the papacy, and the restoration of the ancient people of God to the land of their fathers, about 1816; herein coinciding with some other writers.

We proceed to consider Mr. Holmes's elucidation of the epistolical parts of Revelation, viz. the little book, &c. Like the generality of commentators, Mr. H. conceives the little book to be confined to the eleventh, twelfth, thirteenth, and fourteenth chapter of the prophecy.

* Mr. Holmes has deviated slightly from the dates in his chronological tables, in some of the vials, we have followed him by adopting his corrections.

We find our author agrees substantially with Mr. Faber and Mr. Cuninghame on the first of these chapters. These three gentlemen coincide in supposing the history of the depressed church of Christ during the reign of the Papal apostacy, to be predicted in the general account of the witnesses, ver. 1—7; the Reformation in Germany, in the death and resurrection of the witnesses, ver. 6—13; and the Reformation in England, under the fall of a tenth part of the city, ver. 13. In two points Mr. Holmes has introduced a new interpretation.

The first is in the explanation of the symbol of the two witnesses. These the author, comparing ver. 4. with Rev. i. 20. supposes to designate a small but sufficient number of churches in which the word of God is faithfully preached, and testimony borne against the idolatry and tyranny of the Papacy. He supposes that these witnesses are called *two* symbolically, just as the *seven* spirits of God are symbolical of the Holy Spirit, and the number *twelve thousand* of each of the *twelve tribes* of Israel, and the number *one hundred and forty-four thousand* on mount Sion, (Rev. xiv.) are symbolical numbers. Possibly, by two witnesses we should understand, the testimony borne by the depressed churches of Christ in two, viz. the eastern and western, branches of the Roman empire. Again, that remarkable passage, (Rev. xi. 19.) "The temple of God

was opened in heaven, and there was seen in his temple the ark of his testament," Mr. H. imagines to foretel the great exertions of various religious societies, in publishing the scriptures; and since the prediction is confined to modern times, (being part of the seventh trumpet) he concludes that it relates *chiefly* to the British and Foreign Bible Society, in all its branches, foreign and domestic; and that that Society is exhibiting in *heaven* and the established churches of Protestants, the ark of God's testament and his holy scriptures, which were contained in that ark, to all the nations of the world.

We find in Mr. H.'s explanation of that very difficult chapter, (xii.) remarks, that indicate, we think, a *slight approach* to its true meaning: we can only refer to the work itself (vol. ii. p. 1—61.): our space will not permit us to notice what we deem inaccurate. To those who may with pious industry be disposed to pursue the inquiry, we offer the following brief remarks towards an explanation of this chapter.

1. The foundation of the allegory appears to be Gen. iii. 15. and xvi. 6, 7.

2. A son may signify a community as well as an individual. See Hos. xi. 1. and similar passages, especially Isaiah lxvi. 7. compared with the 8th verse.

3. Christ and his servants are identified in their sorrows, tri-

umphs, &c. See Gen. iii. 15. Acts ix. 5. Col. i. 24. and similar passages: also Rev. xii. 5. compared with Psalm ii. 9. and Rev. ii. 27. see also Col. iii. 1. Ephes. ii. 6.

4. A church may be distinguished from its members; as when in common language we speak of the Church of England and the members of the Church of England: so also the symbolic child is distinguished from its mother. But we must not enlarge.

Mr. H. has a very elaborate investigation of the ten-horned beast, but we cannot in a review do justice to his arguments, and must therefore refer the reader to his work, after just remarking, that the author has altered his opinion, since the appearance of his work, with respect to the eighth head of the beast. At his request we state that he considers the eighth head to be the Gothic nation, not the Gothic emperorship, which was but a horn (the principal horn) on that head. The following is Mr. H.'s list of the ten kingdoms.

1. Visigoths, in southern Gaul, north of Spain.

2. Suevi, in Spain and Portugal.

3. Burgundians, in Burgundy.

4. Vandals, in Africa and Italian isles.

5. Franks in France.

6. Confederates under Odoacer, in Italy.

7. Ostrogoths, 8. Lombards, 9. Greeks, in Italy. These were plucked up before the pope, and the eradication of

them prepared a way for the full developement of the Papacy, and the revival of the Western Empire.

10. Saxons in England.

The principles on which this list is formed, we trust, will be attentively examined by those of our readers, who have turned their minds to the subject of prophecy.

An important novelty in Mr. H.'s work is, the way in which the author ascertains the year when the beast arose, or when the 1260 years of Papal idolatry commenced. Some late eminent writers had imagined the eastern emperors to be still the sixth head, after the establishment of the northern nations; and that their decrees, which gave a supremacy to the pope, ascertained the exact date of the Papacy. They did not, however, coincide in that date, since there were two decrees, one of Justinian and one of Phocas, which gave either a nominal or real supremacy to the pope. Mr. H. endeavours to overthrow this principle altogether, by denying the eastern emperors to be any thing more than a horn, and by asserting that they possessed no power in nine of the kingdoms, and consequently could not, by their decree, give any power to the pope, over the saints in those nine kingdoms. He hence concludes that the giving the saints into the hands of the Papacy, could only be accomplished by each of the horns, or kingdoms, for itself; that it could only be done by the two

contemporary heads, as explained by himself, of the Greeks and Goths. The Papacy, he conceives, therefore, could not commence till the primary kingdoms had embraced Christianity, and entered into communion with the Papal See. He argues thus:

"The ten-horned, or secular beast, could not rise from the sea, until ten horns were in the sea; or in other words, until ten kingdoms, founded on the ruins of Western Rome, had become members of the Christian sabbatical church."

Of thirteen kingdoms founded under the fourth trumpet, the tenth, viz. the Saxons in England, did not embrace Christianity till A. D. 600; and hence the author concludes that the ten-horned Christian apostate beast did not make its appearance until a short time after that year. He further supports his principle by the following proposition, vol. II. p. 84.

"The two-horned, or ecclesiastical beast, could not rise from the earth, until all the clergy of the ten-horned empire were united in communion with each other, under one common and acknowledged head."

Since the Arian kingdoms of Spain and Lombardy did not enter into communion with the Catholic Church, and acknowledge the pope as supreme head, till the same year 600, Mr. H. again concludes that the Papacy could not commence before that year. In the preceding chapter (vol. II. p. 9,) the author had inferred from the gestation of the woman, that the apostacy commenced shortly after 604; and in the succeeding (vol. II. 185.),

that it is most probably to be dated before 607, and he thus fixes on the decree of the Emperor Phocas, in 606, which constituted Boniface universal Bishop, to be the public act announcing the rise of the Papacy. This decree is the same as that assumed by Mr. Faber for the date of the Papacy, but that gentleman differs from Mr. Holmes on the grand principle; the former imagining that this decree absolutely invested the pope with the power over the saints in the ten kingdoms, one of which was not Christian at the time, (the Huns) and in which there could not, consequently, be any saints; and the latter that each of these kingdoms did it for themselves, by entering into communion with the Papal See, and that the decree is the act of the principal horn, the nominal head of the grand republic of the west, announcing the consent of all to the supremacy of the Roman Bishop in the Latin empire.

Our author considers that the fourteenth chapter presents us with the history of the Protestant saints, from the Reformation till the world submits to the religion of the Lamb. His explanation of the Protestant churches is consistent with his interpretation of the sealed in Rev. vii. The 144,000 of the twelve tribes of Israel, he there supposed to represent all the spiritual Christians of the church, on its establishment under Constantine; and thus he conceives the 144,000

rejoicing on mount Sion, to symbolize all the spiritual Christians of the Protestant established churches. The angel flying in the midst of heaven, carrying the everlasting gospel, he apprehends to be the missionary exertions of the Protestant church, from the era of the Reformation, till the whole world be evangelized; an opinion, with very slight variations, that has been expressed by several able writers.

We now proceed to one of the most important discoveries (if substantiated) which the author has made. Mr. H. has endeavoured to prove the multitude on the sea of glass, (Rev. xv. 2—5.) to represent the British church during the effusion of the vials. He supposes that prediction to commence in 1793. In the fifth verse of that chapter we have the following prediction :

“ And after that I looked, and behold, the temple of the tabernacle of the testimony was opened in heaven: and the seven angels came out of the temple,” &c.

These words Mr. H. conceives to foretel the establishment of the British and Foreign Bible Society, taking that name in its utmost possible extent, as including every Bible Society in Europe, Asia, Africa, or America, in connection with the Parent Society here. This Society arose in chronological order, after the commencement of the preceding prediction in 1793, viz. in 1804. On this important subject we shall allow the author to speak for himself.

“ The testimony mentioned in this prediction is the Bible, as appears from the following passages : Exod. xxv. 16. 1 Kings viii. 9. Ps. xix. 7. The Christian scriptures seem also to be called the *testimony*, (1 Cor. ii. 1.) ‘ the *testimony* (or gospel) of God.’ Hence the testimony in this prediction signifies the Bible.

“ The temple of *God* is the inmost recess of the tabernacle, and the peculiar residence of the Most High on earth. The tabernacle, which incloses the temple, or holy of holies, is also his dwelling-place; but it does not enjoy so much of his presence as the temple, which he more particularly inhabits. Hence, the temple of the *testimony* is emblematical of that country in which the Bible is pre-eminently present; and the tabernacle of the testimony symbolizes those nations where it is possessed, though in an inferior degree.

“ The *opening* of this inmost recess of the dwelling-place of the Bible *in heaven*, or in the church in a state of political security, is evidently for the purpose of displaying its inhabitant, the sacred volume, to the world, and rendering it accessible to all mankind.

“ This beautiful and comprehensive prophecy has already begun to receive its accomplishment. It foretels the rise and character of the British and Foreign Bible Society, established in 1804, exactly in the predicted interval between 1793 and 1866. The temple, or the inmost recess of the tabernacle, where the Bible is peculiarly present, is England, which has emphatically been denominated, from their abundance, the land of Bibles. The tabernacle of the testimony is all the Protestant countries, which possess the scriptures in their native languages, but which, on account of their scarcity, do not enjoy their presence so entirely as the temple. The gradual opening of the temple is, therefore, accomplished in the gradual establishment of the British and Foreign Bible Society, in all its branches, in

Great Britain; while the opening of the tabernacle is fulfilled by the institution of foreign Bible Societies in connection with the Parent Society in this country. Thus, the temple and tabernacle being opened, the Bible is publicly displayed to the whole world."

Supposing this ingenious and beautiful explanation to be in the general true, we cannot help thinking that Mr. H. is mistaken in supposing the temple to be the *inmost recess* of the tabernacle. 2 Chron. v. appears to be the groundwork of St. John's prophecy in this instance; but the ark was deposited in the *oracle* as the inmost recess; and this *oracle* answered to the *most holy place* in the tabernacle, viz. *within the veil*. (See Exod. xxvi. 31, &c.) Further, we cannot but think that the *open display of revealed religion* to the world, probably suggested by St. John's description, does not exclusively belong to the Bible Society, for not only is the translation of Bibles carried on by the missionaries of various societies, who likewise orally expound them, but the scriptures are translated occasionally, even at the expence of those societies; for example, the Hebrew Testament, at the charge of the Society for promoting Christianity amongst the Jews. Possibly the following illustration may make the author's explanation more clear. Suppose the choir of Westminster Abbey to be the most holy place of the tabernacle of the testimony, or *oracle*, and to represent Great Britain; the

whole of the remainder of the abbey which incloses the choir, to be the temple, and to typify all countries allowing the Bible to be circulated in the native tongue; and the houses surrounding the abbey to be all the remaining countries of the world, Papal, Mohammedan and Pagan, to whom the sacred volume is prohibited. In the choir, or most holy place, a magnificent Bible is enthroned, this is of course visible to every person in the choir; that is, to British subjects; it is also accessible, though in a less degree, to all within the abbey walls, that is to those nations in which the Bible is circulated in the native tongue. While the doors of the abbey are shut, the Bible is alone visible to those nations, and cannot be seen by those typified by the surrounding houses. At length the doors of the temple are thrown wide open, and the Bible becomes then accessible to Roman Catholics, Mohammedans, and Pagans, the *opening* of the doors symbolizing the translation of the scriptures into the languages of those nations.

The first angel (Rev. xviii.) Mr. H. judges to be the same angel with the second, in Rev. xiv. both foretelling the partial and preparatory prostration of the Papal Church during the French revolution. By the devils in this place, he supposes the tutelary deities, Liberty, Equality, Reason, &c. worshipped by the French revolutionists, to be intended;

the foul spirits he imagines to represent the pretended philosophers; while the unclean birds he apprehends to pour-tray the revolutionists.

Whether by the New Jerusalem (Rev. xxi. and xxii.) should be understood the heavenly state, or an illustrious state of the church of Christ upon earth, authors are not agreed. Mr. H. conceives it to be a description of heaven, and the student of prophecy will do well to weigh his arguments. For reasons upon which we have not space to enlarge, we believe that it represents that period of the church on earth, when Jews and Pagans shall become "fellow-citizens with the saints, and of the household of God;" and "the earth be full of the knowledge of the Lord."

Mr. H. conceives that the sixth vial upon the Turkish empire, fulfils the prophecies of Ezekiel respecting the mystic Edom (which, contrary to some expositors, he supposes to prefigure the Turks instead of the Romanists), and Gog and Magog. This vial, and the seventh upon the Roman beast, Mr. H. imagines will terminate together, in the overthrow of a grand confederacy of Turks and Roman Catholics, at the time of the restoration of Israel, about the year 1866. Upon the whole these volumes display considerable ingenuity and research, and though, like authors who have preceded him, Mr. H. presents us with some statements, which by no

means appear to us with the luminous aspect of truth, yet he has also statements which sap the foundations of some parts of the systems of prophecy that have excited attention of late; and such we are persuaded is Mr. H.'s regard to Christian truth, in preference of the system he has laid down, that he would even hail a *severe* if *fair* investigation of his principles of interpretation. Both those who have and those who have not, read the late more esteemed interpretations, will be able, from these volumes, to see how far Mr. H.'s objections to them are valid, and how far his own views, which are often supported by well-selected portions of history illustrative of the prophecies, appear correct. A peculiar blessing is promised to those who study the Apocalypse (Rev. i. 3.) with suitable dispositions of mind; and we are inclined to believe that it has pleased God that no one, nor even a very few persons, should have the honour (lest boasting should arise) of interpreting clearly this intricate and sublime prophecy. Each author contributes his offering, till at length the whole shall be understood. But in expressing their opinions, future writers would do well to avoid a confident peremptory tone. There is one illusion against which the judicious Christian should guard (and we think the productions of some late writers justify the remark), namely, attaching too great importance to passing

political events. They should certainly be considered with seriousness and pious reflection; but still we should recollect, that whilst things apparently trivial, if connected with eternity are great, events of apparent magnitude are but little, if only allied to the interests of time. A comet astonishes and agitates the people, but the contemplative astronomer deliberately examines with his telescope the unusual phenomenon. We cannot but think that this habit of calm observation, this ripeness of judgment, should accompany the ardour of research; — ever combined, it should be added, with humble piety; for we cannot but believe that those will be found most successful in decyphering the hieroglyphics which decorate the prophetic page, who unite manly, profound, investigation, with infantile simplicity of intention; who after one day walking, as it were, and conversing with inspired penmen, will the next day feel no disdain, but rather esteem it a privilege, to instruct even a child to lisp the language of devotion — “Thy kingdom come.”

ADDRESS TO THE JEWS.

The following earnest and affectionate Address to the Jews, is copied from one of the tracts published by the Society for promoting Christian Knowledge.

OH! ye ancient and chosen people of God, ye nation of

the Jews, who, notwithstanding the judgments that have befallen you, are still beloved for your fathers' sake, we beseech you to suffer this word of exhortation. We conjure you, in the name of the most high God, not to turn away your eyes from what is now put into your hands, but to give it a patient and impartial perusal. For be assured it containeth nothing but what is meant for your good, nothing but what pertaineth to your welfare both here and hereafter.

We acknowledge with thankfulness that salvation was of the Jews. From you it was that the Gentiles, of whom we are, received the knowledge of the one true God. We are willing, in return, to hold out to you that light which we received from the Lord by your hands.

Permit us therefore, to address you in these few pages, to ask you some important questions, and to lay before you such considerations as may, with the blessing of God, lead you in the way everlasting.

It is now above seventeen hundred years, since you have been removed into all the kingdoms of the earth, without a king, and without a prince, and without a sacrifice, and without an altar, and without an ephod, and without teraphim. (Hos. iii. 4.) Scattered among all people from the one end of the earth even to the other, you are become an astonishment among all nations whither the Lord has brought you.

Far be it from us to glory in your fall, or to rejoice over your miseries. No! it is with the greatest concern, yea, with hearts full of compassion, we see you, that once beloved and highly exalted people of God, reduced to such a low and deplorable state.

Men and brethren, let us ask you the cause of this your long and sad captivity. Surely there must be some particular reason why the Lord, who formerly declared himself to be the God of Israel, hath thus forsaken his people. If you will look into the records of your own history, you will find that even for the most perverse rebellion against him, and apostacy from his worship to that of false gods, he punished your fathers with only a seventy years' captivity; and during this captivity he sent his prophets, by whose preaching they were called to repentance, and comforted with the promise of deliverance.

But alas! how different is your present situation! Well might ye say: We see not our signs, there is no more any prophet; neither is there among us any that knoweth how long. (Ps. lxxiv. 9.) Must not, therefore, every serious and thinking man among you make this conclusion: Surely there is a peculiar sin lying upon our nation, on account of which the Lord has turned our enemy. And what can this sin be, but your having rejected, and still continuing to reject that Prophet, whom God, according

to his promise and your own desire, raised you up from among your brethren, like unto Moses, even Jesus of Nazareth; (Deut. xviii. 18.) besides whom none ever arose who could answer that character; none who was like him, a lawgiver and a mediator of a covenant between God and man; none like him in all the signs and wonders which the Lord sent him to do? (Deut. xxxiv. 11.) And therefore, because ye would not hearken unto the words which he spake unto you in the name of the Lord, God hath required it of you; (Deut. xviii. 19.) therefore hath he punished you with this long and perpetual captivity.

Oh! that ye were wise and understood this! Oh! that you would but lay yourselves open to conviction, and impartially examine your law and prophets; you would soon be convinced that nothing but your having shed the blood of the Messiah,* and still despising that grace which is offered to you in him, is the particular sin for which you are kept these seventeen hundred years in bondage, and under subjection to the nations of the world. Nothing, therefore, but your conversion to the truth as it is in Jesus, will be the means of your deliverance. If you re-

* It is remarkable that, when the Roman governor was unwilling to condemn Jesus, and to put him to death, because there was no iniquity found in him, the Jews, to induce him to comply with their desire, offered to bear the guilt of that action: "*His blood,*" said they, "*be on us and on our children.*"

turn, and seek the Lord your God, and David your king, even the Messiah, he will make with you a covenant of peace; not according to the covenant that he made with your fathers in the day that he took them by the hand, to bring them out of the land of Egypt; but this shall be the covenant that he will make with you; he will put his law in your inward parts, and write it in your hearts, and he will be your God, and you shall be his people. Jer. xxxi. 31—33.

Ye men of Israel, hear these words. How long will you fight against the truth? How long will you resist its shining and convincing power? Behold our whole nation, with many others, who were in times past Gentiles in the flesh, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and walking without God in the world; but who are now made nigh, believing in the true God of Abraham, Isaac, and Jacob, adoring him without superstition or idolatry, and confessing his name. Is not so wonderful a change the completion of what has been prophesied of the Messiah, that he should be given for a light to the Gentiles; (Isa. xlix. 6.) and that in him all the nations of the earth should be blessed? (Gen. xxii. 18.) Why then are ye the last to bring your King back to his house, ye who are his brethren, his bones, and his flesh?

Search your own scriptures

with impartiality, as well as with devout attention; compare them with the life of Jesus written by four unexceptionable historians, and you will clearly see that the prophecies of the Messiah are undoubtedly fulfilled in him; you will be convinced that Jesus of Nazareth is the person to whom you will find yourselves obliged to have recourse; and, having in vain looked for others, to look upon him for hopes of deliverance. For, according to the testimonies of your prophets, the sceptre was not to depart from Judah, nor a law-giver from between his feet, until Shiloh came; and unto him was to be the gathering of the people: (Gen. xlix. 10.) the glory of the latter house was to be greater than that of the former, (Hag. ii. 9.) for the Lord, even the messenger of the covenant, was suddenly to come to his temple: (Mal. iii. 1.) he was to be born of a virgin, at Bethlehem Ephratah; (Isa. vii. 14. Mic. v. 2.) and to grow up before the Lord as a tender plant, and as a root out of a dry ground; having no form nor comeliness, but despised and rejected of men: (Isa. liii. 2, 3.) he was to preach good tidings unto the meek, was to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound: (Isa. lxi. 1.) he was to be a stone refused of the builders, but to become the head-stone of the corner: (Ps. cxviii. 22.) he was to be sold

for the price of thirty pieces of silver: (Zech. xi. 12.) one of his own familiar friends, who did eat of his bread, was to lift up his heel against him: (Ps. xli. 9.) He was to give his back to the smiters, and his cheeks to them that plucked off the hair; and not to hide his face from shame and spitting; (Isa. l. 6.) he was to be numbered among the transgressors, though he had done no violence, neither was any deceit in his mouth: (Isa. liii. 9, 12.) his enemies were to part his garments among them, and cast lots upon his vesture: (Ps. xxii. 18.) they were also to give him gall for his meat, and vinegar in his thirst to drink; (Ps. lxix. 21.) and notwithstanding the malice of his enemies, he was to make intercession for them: (Isa. liii. 12. Zech. xii. 10.) he was to be pierced, to be cut off out of the land of the living, and to be buried; but, having poured out his soul unto death, (Isa. liii. 8, 9. 12. Ps. xvi. 10.) he was not to be left in hell, but was to see his seed, to prolong his days, and the pleasure of the Lord was to prosper in his hand: (Isa. liii. 10. Ps. lxxviii. 18.) he was to go up on high, and to lead captivity captive; to sit at the right hand of God, until all his enemies should be made his footstool: (Ps. cx. 1.) the Spirit was to be poured out upon his servants: (Joel ii. 28.) he was to stand for an ensign of the people, (Isa. xi. 10.) to whom the Gentiles should seek; (Isa. xlii. 4.) the isles were to

wait for his law, and he was to be for salvation unto the ends of the earth. Isa. xlix. 6.

Now, if you will but take time to consider how exactly every tittle of these and of a great many more prophecies is fulfilled in the person of Jesus, whom we confess, and whose name be blessed for ever, you must acknowledge that he is in truth the Messiah, the promised Saviour of the world.

We beseech you therefore, for God's sake, and for your own sakes, be reconciled to him who was bone of your bones, and flesh of your flesh. Hasten your return to him, and you will find rest to your souls.

We hope the day of your redemption draweth nigh, and you have our best wishes for the speedy accomplishment of it; our hearts' desire and prayer to God for Israel is, that they may be saved.

Men and brethren, we know that Jesus crucified hath been the great stumbling-block which has lain in your way, to prevent your coming to him as the Messiah promised you. But you plainly see, from the prophecies before mentioned, as you likewise may from many others, that he must have been put to death, otherwise he could not have been the Messiah: for he was appointed by the grace and mercy of God to be the propitiation for the sins of mankind. On him the Lord laid the iniquities of us all; he bore our griefs and carried our sorrows, he was wounded for our transgressions,

he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. (Isa. liii. 4—6.) He was the only true and effectual atonement for the sins of the world, of whom all the sacrifices of old were but types and figures. For it was not possible that the blood of bulls and of goats should take away sins: and therefore the use of sacrifices under the law, was to atone for ceremonial defilements, or at most for sins of ignorance and infirmity; whilst no expiation was provided for presumptuous transgressions. (Num. xv. 30.) An atonement for these could be made only by that sacrifice, which was of infinitely greater value in the sight of God than thousands of rams, the precious death and sufferings of the Messiah, who, in the fulness of time, was to be cut off, but not for himself. (Dan. ix. 26.)

Allowing, however, the greatest efficacy to those sacrifices which were offered by the law, you have them not to fly to for refuge: they have long ceased among you, and left you destitute of any certain hope that God will accept your repentance, and blot out your misdeeds. Your law expressly declares that it is the blood that maketh an atonement for the soul: if then you are without hope in the blood of Christ, (Lev. xvii. 11. Dan. ix. 27.) who was to cause your sacrifices and oblations to cease, where else will you seek for the propitiation of your sins; sins

which you cannot but be sensible you have knowingly and repeatedly committed against the positive commands of your God? And does not the remembrance of them sometimes break in upon your peace of mind, and fill you with alarming doubts and perplexities? Are there not some moments when you wish in your hearts for a stronger assurance of pardon and forgiveness than you can possibly derive from your law? And will you not stand in the utmost need of it at your last hour, when you are leaving this world, and going to appear in the presence of a righteous God, who will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil? (Eccles. xii. 14.)

Know then, ye men of Israel, that there is no salvation in any other, neither is there any other name under heaven given among men, whereby they must be saved, but only the name of Jesus. Look therefore unto him, and be ye saved: Be ye not stiff-necked as your fathers were, but yield yourselves unto him, that you may at length find deliverance out of all your afflictions, may be reinstated in the favour of God, may be partakers of the inestimable privileges of the new covenant, and we may all become one fold under one Shepherd, Jesus Christ the Righteous.

And now, brethren, we commend you to God, praying him most earnestly to enlighten your understandings, and in-

cline your hearts to the acknowledgment of the truth, that ye may receive the forgiveness of your sins, and an inheritance among them that are sanctified through faith in Christ Jesus.

To the Editors of the Jewish Expositor.

GENTLEMEN,

IF the following correspondence, which took place about two years since, should appear suitable for the pages of your miscellany, it may serve to shew some of the difficulties which an attempt to promote the salvation of Israel has to contend with. The letter of the Jew will appear addressed to the London Society, which the answer will explain. I would only say, that previous to the reply being made, the writer called on the Jew with the intention of entering into conversation with him, but not being successful in seeing him, a letter was addressed to him, with the hope that in an hour of leisure, he might weigh the reasons adduced for addressing him, and be led to a better estimation of the attempts made for his benefit. Your readers will believe, I am persuaded, that nothing but a desire of giving information on Jewish subjects prompts the present communication.

Extract of a Letter to the London Society.

The London Society having often taken the unwarranted liberty of troubling me with

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their invitations to their velvet-mouthed assemblies, beg leave to say, that none of sound sense will ever follow them. Therefore trust you will not send any more to me, for if you do, it will possibly be regretted hereafter.

SIR,

The London Society having forwarded to me your note respecting the Syllabus of Lectures at Ely Chapel, I trust that you will permit me to say, that it was sent to you without their knowledge, but from a body of gentlemen at this end of the town, who are, however, equally desirous with them of seeking the welfare of Israel; and that in so doing, they did not design to trouble or offend you, but rather seriously to invite your consideration of the momentous subjects which had been collected from your own scriptures, and which concern the immortal interests of your soul in another, as well as the present world.

They have been encouraged to do so from a firm persuasion that the days will come, that they are even now on their approach, when all the prophecies of your scriptures will be perfectly fulfilled; such especially, as those which declare, that though your nation has been "for many ages without a king, without a prince, without an ephod, without teraphim," yet that afterwards shall the children of Israel seek the Lord their God, and David their king; (that is, as your

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own Rabbis acknowledge, the Messiah) and fear the Lord and his goodness in the latter days. We may refer you to your own Talmud and Targums, to ascertain whether or not, the true interpretation of the passage relates, by the expression of "the latter days, and David their king," to the Messiah, and those days when his kingdom shall be established.

We have likewise been induced to solicit your attention, from the conviction that these are the days of your Messiah, although, to our regret, there are too many of your nation who do not sufficiently consider the subject, and therefore think lightly of him. But some of your forefathers anticipated the days of the Messiah, as the following passages, extracted from their writings, clearly manifest, and we trust that they may be more maturely considered. "The tradition of the house of Elias is—that the world doth continue six thousand years, two thousand before the law, two thousand under the law, and two thousand years, the days of the Messiah." Of the seventh thousand years, when speaking of "that day," (an expression very frequently employed by your prophets) or "the great day of the Lord," Rabbi David Kimchi says, And the Lord alone shall be exalted in that day; that is, says he, "in that day" is, in the days of the Messiah, when the Lord shall execute judgment upon the wicked, and that "the

Lord alone shall be exalted in that day," is as if he had said, and the Lord alone shall be King over all the earth. From whence we are convinced, in conjunction with other reasons, that these are the days of the Messiah, though his kingdom is now in a comparative state of depression, but that the time will soon come, when every man, both Jew and Gentile, shall become the subject of the Messiah.

But, Sir, while we believe that such is the truth, we know also, that every man living has an immortal interest at stake, and that should it please God to call him hence, he will be judged according to his deeds, and will be happy or miserable eternally in a future world. While, therefore, we press your attention to the consideration of these things, we are moved to do so, by knowing with what uncertain prospects, some even of your eminent Rabbis, have departed this life, and by the fear that such also may be the case of most if not all the Jews who are living at the present day, because they do not devote themselves to the true and only Messiah.

"When Rabbi Johanan Ben Zachai was sick, his disciples came to visit him, and when they saw him weep, they said unto him, 'Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep?' He answered them, 'If they were carrying me before a

king of flesh and blood, who is here to-day, and to-morrow is in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could soothe with words, and bribe with riches; yet, even in these circumstances, I should weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth for ever; who, if he is angry with me, his anger will last for ever; if he puts me in bondage, his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot soothe with tears, or bribe with riches; when further, there are two ways before me, the one to Hell, and the other to Paradise, and I know not to which they are carrying me, should I not weep?" (See for this relation, Talmud Berachoth, Fol. xi. Col. 82.)

These, Sir, are motives powerful enough to make us, while we consider the value of an immortal soul, and its capability of everlasting happiness or eternal misery, to seek your good, and that of every man living. But while we acknowledge that to the Jews we are indebted for the blessing of the holy scriptures, and that sacred knowledge of God and heaven, which has come by their instrumentality to us Gentiles, we consider ourselves bound to direct our attention particularly to the

house of Israel, who are evidently engrossed with the pursuits of the present life, and indifferent to what becomes of them in a future state.

We believe also, Sir, that a wise man is capable, as Solomon says, to weigh words; and tho' you have chosen to distinguish our assemblies as led by velvet mouthed preachers, for such I suppose to be your meaning, yet if acquainted with the scriptures, as every son of Abraham is enjoined to be, you will find that it is no disgrace to any man who has his subject at heart, to speak, as if "his tongue were the pen of a ready writer," for such was that of the royal Psalmist, when he had in view the sublime glories of the Messiah, and of his kingdom; and even should you be induced to attend the ministry of those whom you revile, you will not, if wise, be impressed with any thing which has not the force or evidence of truth; and if there be any thing contrary to sound doctrine, or which is not firmly fixed on the basis of your holy writings, should they, or an angel from heaven, preach it, we would not have you believe or receive it. Nor would we have you entertain the idea that no Jew of sound sense is convinced that the Messiah is come, and has embraced him as such; for there are many of your chiefs, or nobles, as they may be called, who have confessed the truth, and continue to maintain and boldly avow it, notwithstanding the opposition to which they have been, or may be, exposed;

counting, indeed, as some of your forefathers have done, the loss of all things, but dross, so that they might be found interested in the Messiah.

May the Holy One of Israel bless you, and lead you to a

diligent search and acknowledgment of the truth, is the fervent wish of one who is

Your willing Servant,
For Israel's sake,
A.

TRANSLATION OF PSALM XVIII. WITH OBSERVATIONS.

Prophetical Thanksgiving of Messiah, contained in 2 Sam. xxii. and in Ps. xviii.

Fulfilment of Messiah's Prophetical Thanksgiving.

§ The Syriac entitles it, "a thanksgiving upon the ascension of Christ."

HORSLEY.

§ To the giver of victory. A Psalm of David, the servant of Jehovah, who spake unto Jehovah the words of this song, in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

The Targum of Jonathan has the following paraphrase of the beginning of the twenty-second chapter of the second book of Samuel.

PART I.

I shall love thee, O Jehovah, my strength.
Jehovah shall be my rock, and my fortress, and my deliverer;
My God, my rock, in him shall I trust;
My shield, and the horn of my salvation;
My high tower, and my refuge;
My Saviour, thou shalt save me from violence.

וַיְדַבֵּר וַיִּשְׁבַּח יְהוָה בְּנִבְאוֹתָהּ קִדְּם
יְיָ יֵת כְּתָנָמִי תוֹשִׁבְתָּהּ הָדָא
עַל כָּל יוֹמָא דְשִׁיבִיב יְיָ יֵת
יִשְׂרָאֵל מִיַּד כָּל בְּעָלֵי דְבִיחֹן
וְאַף לְדוֹד שִׁיבִיבִּיהָ מִחֶרֶב
דְּשָׂאוֹל

PART II.

I shall call upon Jehovah, who is worthy to be praised,
And from mine enemies I shall be saved:
For the breakers of death shall roll over me,
And the torrents of Belial shall horribly overwhelm me;
The toils of Hades shall encompass me,
And the snares of death shall prevent me.
In my distress I shall call upon Jehovah,
And to my God shall I cry;
And he shall hear from his temple my voice,
And my cry shall come before him, even into his ears.

Et cantavit David IN PROPHETIA coram Domino verba laudis hujus super omnibus diebus quibus liberaverat Dominus Israel de manu omnium auctorum inimicitiarum eorum, et etiam David liberaverat ex gladio Saul.

And the Targum on the eighteenth Psalm begins thus:

לְשִׁבְתָּהּ עַל נִסְיָא דְאַתְרֵיחֵישׁוּ
לְעִבְרָא דִּי לְדוֹד דְּשִׁבְבָּהּ בְּנִבְאוֹתָהּ
קִדְּם יְיָ יֵת כְּתָנָמִי נְשִׁיבִיבִּיהָ הָדָא

Ad cantandum super mirabilibus, quæ abunde contigerunt servo Domini Davidi, qui cecinit IN PROPHETIA coram Domino verba canticum hujus.

PART III.

Then shall the earth shake and tremble,
And the foundations of the mountains shall be moved,
And shall be shaken, for he shall be wroth.
There shall ascend smoke in his anger,
And fire at his command shall devour:
Coals shall be kindled by it.

PART I.

(Messiah laudeth Jehovah.)

Heb. ii. 11—13. "For which cause he [Christ] is not ashamed to call them brethren, saying, 'I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee; and again, *I will put my trust in him.*'"

And he shall bow the heavens, and shall descend,
 And darkness shall be under his feet.
 And he shall ride upon a cherub, and shall fly,
 Yea, he shall fly upon the wings of the wind.
 And he shall make darkness his secret place;
 Dark waters and dense clouds
 Shall he make his pavilion round about him.
 From the brightness before him his thick clouds pass away;
 They shall kindle coals of fire.
 And Jehovah shall thunder from heaven,
 And the Most High shall send forth his voice,
 Hail-stones and coals of fire.
 And he shall shoot forth his arrows, and shall scatter them,
 And shall hurl down lightnings, and shall discomfit them.
 Then the channels of the sea shall be seen,
 And the foundations of the world shall be discovered,
 At thy rebuke, O Jehovah,
 At the blast of the breath of thy displeasure.

PART IV.

He shall send from on high; he shall take me;
 He shall draw me out of many waters.
 He shall deliver me from my strong enemy,
 And from them that shall hate me, for they shall be stronger than I.
 They shall prevent me in the day of my affliction;
 But Jehovah shall be my support,
 And shall bring me forth into a large place;
 He shall deliver me, because he is well pleased with me.
 Jehovah shall reward me according to my righteousness,
 According to the cleanness of my hands shall he recompense me:
 For I shall keep the ways of Jehovah,
 And shall not wickedly depart from my God:
 For all his judgments shall be before me,
 And I shall not put away his statutes from me.

PART II.

(Messiah predicteth, that he should pray to Jehovah during his agony and crucifixion.)

Luke xxii. 41, &c. "And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, 'Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.' And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, 'Why sleep ye? rise and pray, lest ye enter into temptation.'" See also, the parallel passages of Matthew, Mark, and John.

Matt. xxvii. 46. "And about the ninth hour, Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani,' that is to say, My God, my God, why hast thou forsaken me?"

Luke xxiii. 46. "And when Jesus had cried with a loud voice, he said, 'Father, into thy hands I commend my spirit;' and having said this, he gave up the Ghost."

PART III.

(Messiah predicteth the earthquakes and convulsions of nature, which should accompany his crucifixion and resurrection.)

Luke xxiii. 44. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour: and the sun was darkened, and the vail of the temple was rent in the midst."

Matt. xxvii. 51. "And behold the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Matt. xxviii. 2. "And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it."

And I shall be perfect before him,
 And I shall keep myself from iniquities.
 Therefore shall Jehovah recompense me
 according to my righteousness,
 According to the cleanness of my hands
 before his eyes.

PART V.

The merciful man thou shalt treat mercifully;
 The perfect man thou shalt treat perfectly;

The pure man thou shalt treat purely;
 But the perverse man shalt thou treat offensively;

For thou shalt save the afflicted people,
 And shalt bring down the high looks of the proud.

Thou, Jehovah, shalt surely light my lamp,
 And my God shall enlighten my darkness.
 Surely, by thee, I shall break through the troop,
 And by my God I shall leap over the wall.

As for God, perfect is his way,
 The word of Jehovah is tried,
 He is a shield to all them that trust in him.

For who is God, save Jehovah?
 And who is the rock, save our God?

It is God, who shall gird me with strength,
 And shall make my way perfect.

He shall make my feet like hinds' feet,
 And shall set me upon my high places.

He shall instruct my hands for war,
 So that a bow of brass shall be drawn by my arms.

Thou shalt also give me the shield of thy salvation,
 And thy right hand shall hold me up,
 And thine affliction of me shall make me great.

Thou shalt enlarge my steps under me,
 That my foot-steps slip not.

I shall pursue my enemies, and shall destroy them;

Neither shall I turn again, until they shall be utterly vanquished.

I shall both vanquish them, and smite them,
 that they shall not be able to rise again,

And they shall be fallen under my feet.

Thou shalt also gird me with strength for the battle,

PART IV.

(Messiah predicteth that Jehovah would answer his prayers, and raise him from the dead.)

"Acts ii. 24. "Whom [Christ] God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it."

Acts ii. 30, 31. "David, therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not in hell, neither his flesh did see corruption."

Acts xiii. 30. "But God raised him [Christ] from the dead."

Acts xv. 33, 34. "God hath fulfilled the same [promise] unto us their children, in that he raised up Jesus again; as it is written in the second psalm, 'Thou art my son, this day have I begotten thee.' And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, 'I will give you the sure mercies of David.'"

PART V.

(Messiah predicteth, that Jehovah would make him to triumph over his enemies, the Jews, according to his perfection; and that he would punish them according to their wickedness.)

Matt. xxiii. 37. "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." See also our Saviour's prediction of the destruction of Jerusalem, in the twenty-fourth chapter of Matthew; and see Josephus's Wars of the Jews.

Josephus relates in the ninth chapter of his sixth book, that Titus himself attributed his success to the supreme direction of the Almighty. "We have certainly (said Titus) had God for our assistant in this war, and it was no other than God, who ejected the Jews out of these fortifications: for what could the hands of men, or any machines do towards overthrowing these towers."

Josephus informs us, that "the num-

Thou shalt subdue under me, those who would rise up against me.

And thou shalt give me the necks of mine enemies,

And those who shall hate me, that I may destroy them.

They shall cry, but there shall be none to save them,

Even unto Jehovah, but he shall not answer them.

Then shall I beat them small as the dust of the earth before the wind:

As the mire of the streets shall I attenuate them, and scatter them abroad.

PART VI.

Thou shalt also deliver me from the strivings of the peoples;

Thou shalt make me the head of the nations.

A people, whom I have not known, shall serve me;

As soon as they shall hear of me, they shall obey me.

The strange children shall dissemble with me;

The strange children shall fade away, And shall remove from their secret places.

Jehovah liveth! and blessed be my rock! And exalted be the God of my salvation!

It is God who shall grant me vengeance, And shall subdue the peoples, who are under me,

And who shall deliver me from mine enemies.

Yea, thou shalt exalt me above those who would rise up against me,

Thou shalt deliver me from the man of violence.*

Therefore will I give thanks unto thee, O Jehovah, among the nations,

And will sing unto thy name: (saying)

"He magnifieth the salvation of his "King,

"And sheweth loving kindness to his "Messiah,

"Even unto David, and unto his seed, "for ever."

ber of those that were carried captive during this whole war, was computed to be 97,000; and the number of those that perished during the whole siege 1,100,000—accordingly, the multitude of those that therein perished exceeded all the destructions that either men or gods ever brought upon the world; for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made search for under ground, and when they found where they were, they broke up the ground, and slew all they met with. There were also found slain there above 2000 persons, partly by their own hands, and partly by one another, but chiefly destroyed by famine."

The two last lines of this part are a repetition of the prophecy of Moses; "thou shalt become an astonishment, a proverb, and a bye-word among all nations, whither Jehovah shall lead thee." And these two prophecies of Moses and David have been now under completion during more than seventeen centuries, and are now awfully accomplishing.

PART VI.

(Messiah predicteth the promulgation of his gospel among the heathen nations, and the universality of his spiritual kingdom.)

So numerous are the other prophecies of the calling of the Gentiles, and so forcible are the declarations of the apostles on this subject, that it is needless to make any quotations. Let us Gentiles, however, seriously consider, that the Jews have not stumbled that they should fall: but rather through their fall, salvation is to come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness? Let us, therefore, faithfully look forward to that time, when the fulness of the Gentiles shall be come in, and so all Israel shall be saved, as it is written: "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

* The man of violence. "No particular person is meant, but the cruelty of persecutors in general."—HORSLEY.

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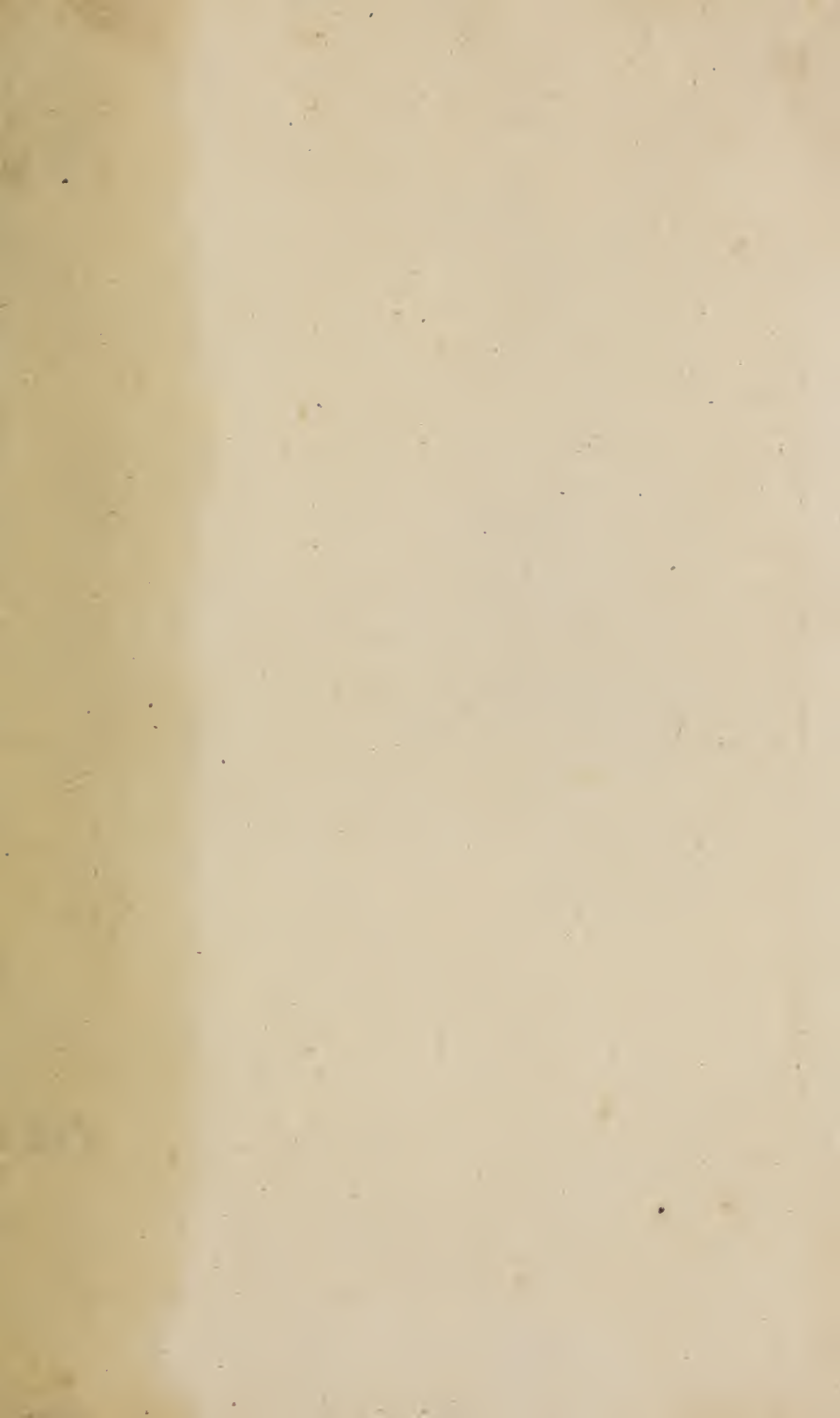
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